The Great and Sole

# Troubler of the Times

Repreſented in

## *A Mapp of Miſerie:*

OR

## A Glimps of the Heart of Man,

which is the

Fountain from whence all Miſery flows,

and the ſource into which it

runs back.

Drawn with a dark pencill, by a dark hand,

in the midſt of Darkneſs.

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*Lord, What is man?* Thou ſearcheſt the Heart, Thou tryeſt the Reines; No man knows himſelf, Thou knoweſt every man. *Lord, What is Man!*

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*LONDON*,

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# *To the Reader.*

*READER,*

BEhold (if thou be'ſt able to bear the ſight) a few ſpecks of thine own black dark Self, ſome broken fragments of that filthineſs which every man thinks he is free from, and yet the heart of every man is ful of. Who is there that looks not on the more hideous part of Evil, at leaſt, as at a diſtance from himſelf? Little does man think, while he cries out againſt it, and ſeems very zealous to have it purged out of the whol world (if it were poſſible) that it lodgeth ſo cloſe in his own boſome, that he doth not, nay cannot diſcern it there. *I the Lord ſearch the heart, and try the reins*, but no man knows what is in his heart, or in his reins.

Abundance of wickedneſs hath broken forth in theſe few years, and every eye ſees

it in the ſpreading, in the budding forth of it, but who ſees it in the root? It appears in the Kings party, in the Parliaments party, in the Armies party; among the Epiſcopal ſort, Presbyterians, Independents, &c. All theſe ſee it plainly enough in one another, and ſtrengthen themſelves in accuſations againſt one another; but who ſuſpects it at home? Who imagines, while he cries out againſt Pride, Covetouſneſs, Cruelty, Treaſon, Hereſie, Blaſphemy, &c. that he himſelf is the ſpring whence theſe iſſue, and where they would live and flouriſh, if all the outward appearances of them were cut off?

What *Moſes* once ſaid to the people of *Iſrael* neer the time of his death, That they had ſeen great works & wonders of God, both in Egypt and in the Wilderneſs, yet God had not given them an heart to perceive, nor eyes to ſee, nor ears to hear, unto that very day, *Deut.* 29. 3,4. The ſame may be applied to me, and every man, in the ſence in hand. We have ſeen great and ſtrange breakings forth of wickedneſs; Man hath been ſtripped almoſt naked, turned inſide out; this have we all ſeen, but we have not ſeen our ſelves in this ſight; our own nakedneſs is not underſtood by us: It is the

Kings

Kings party that is ſo unjuſt, ſo prophane, ſo tyrannical, ſo cruel, ſo ſelf-iſh, not the Parliaments: 'tis the Parliaments party, not the Armies: 'tis the Armies, not the Levellers: So in Religion, 'Tis the Epiſcopal party that is ſo looſe, ſo formal, ſo oppreſſive in matters of Religion, not the Presbyterians: 'Tis the Presbyterians, not the Independents; or if ſome of all theſe, yet not I, not ſuch as are of my ſtamp, of my practiſe. Ah ſubtle, whoriſh Self! who can finde thee in thy cuning ſhifts, who canſt lodg wickednes ſo ſecretly in thy heart, that thou thy ſelf knoweſt it not to be there? Well, ſhall I tell thee what I think? Surely Condemnation is written in every mans forehead: Every man, in finding fault with others, pronounceth judgment againſt himſelf dayly. When thy heart ſhall be opened by the Searcher of it, and the quinteſſence of that diſcovered to be in thee, whereof thou haſt condemned but ſome extracts in others, what wilt thou be able to plead why that judgment ſhould not paſs upon thee, that thou haſt paſſed upon others. Doubtleſs thou muſt be forced to confeſs, that how unrighteous ſoever thy Judgment hath been concerning others, (as moſt of our Judg-

ments paſſed upon others are, (though we think otherwiſe,) yet the Judgment of God, concerning thee, is juſt: And it is a righteous thing, that thou thy ſelf ſhouldſt undergo that ſentence, which thou thy ſelf haſt pronounced againſt others, in a caſe far ſhort of thine, eſpecially ſeeing thy Saviour (who can be thy onely hope of reſerve) bids thee expect it; for he poſitively told his Diſciples, That with what Judgment they did judg they ſhould be judged, *Mat.*7.2. Thou haſt here preſented to thee a little taſte of a parcel of thy Self, how thou wilt reliſh it, I know not: Thou mayſt think thy ſelf injured becauſe it is layd ſomewhat cloſe to thee, without ſuch limitations and exceptions as thou mighteſt have crept out at. Well, be it ſo, but know withall, that when thou comeſt to be ſearched by the Candle of the Lord, thou muſt be forced to own theſe yet farther, and perhaps far more deeper, and greater abominations then theſe. However take this as kindly as thou canſt from him, who waits, in ſome meaſure, as he is enabled, for the deſtruction of this whoriſh Self, both in himſelf and in thee. Who then ſhall become entirely Thine,

*Iſaac Penington.*

The great and ſole

# *TROUBLER* of the *TIMES*

Repreſented in

# A Map of Miſery, &c.

FROM

JEREMIAH 17. Ver. 9, 10.

*The heart is deceitful above all things, and deſperately wicked, who can know it?*
*I the Lord ſearch the heart, I try the reins.*

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HEre are four Eminent things affirmed concerning the Heart of Man.

1. The extream deceitfulneſs of it, *The heart is deceitfull above all things.* There are abundance of deceits in the World, deceits in every Art, in every Trade, in every Motion, in every Appearance, in all the objects of Senſe, Reaſon, Religion; but nothing like the heart of man for ſubtilty, for ſecrecy, for depth of deceit.

deceit. There is deceitfulneſs, almoſt in all things, that preſently cozens a ſuperficial eye. All things are painted, and he that looks but upon the paint in things, and imagines, becauſe he can ſee and acknowledg the paint, that he ſees and knows the thing, is deceived in all things. But in ſome things there is a thicker paint, they are more throughly guilt, they are ſo curiouſly wrought, ſo like the thing they repreſent, that it will require a very narrow piercing eye to look through them into the ſubſtance it ſelf. Some things have yet a deeper dye, that 'tis almoſt impoſſible to diſcern them. There are ſuch cheats and cheaters abroad in the world in all ſorts of things, in all ſorts of objects; in the objects of ſenſe, in the objects of reaſon, in the objects of Religion, that it is almoſt if not altogether impoſſible for any man to eſcape deluſion, who meets with an accurate cheat, in the hand of an accurate cheater.

But all theſe are nothing to the heart of a man, the heart of a man far ſurpaſſes all theſe, *It is deceitfull above all things*, it hath far more curious deceits, and it is far more exact at the Art of deceiving then any thing elſe can be. It has deceits and skill to cozen it ſelf with: It can ſeem to hate ſin, and make it ſelf beleeve it doth hate ſin; all manner of ſin, its own beloved ſin, its inmoſt ſins moſt, and yet all this while hugg, cheriſh, imbrace, enjoy them; unſeen, unknown to it ſelf: it can kiſſe ſin and ſuck the ſweetneſs of ſin, even in thoſe very prayers it ſeems to put up againſt ſin, and of that very ſin which it ſeems in its own ſpirit to be moſt fearfull of, and moſt bent againſt. It can feed ſin with that ſtroke

which

which it ſeems to give to it, to mortifie and ſtab it. It can ſeem to be zealous for God, for the advancement of his glory, for the good of man in generall, and more particularly for the people of God, big with motions and deſignes this way. and in the mean time hate God his glory, yea, hate man and the people of God, and in thoſe very deſignes and motions, endeavour the throwing of them all down; and all this ſo unknown to it ſelf, that it would think, you did it the greateſt injurie in the world to conceive ſo of it; nay, it ſhould be injurious to it ſelf, if it ſhould ſuſpect any ſuch thing concerning it ſelf. Here is a deceiver indeed, other deceivers coſen others, and they are very exact in deceit that can coſen all others, but the heart can coſen it ſelf at any time, or in any thing it pleaſes, and ſo coſen it ſelf too, that it is impoſſible to ſuſpect deceit in that thing wherein it coſens it ſelf. The heart is indeed deceitfull above all things.

2. The extream wickedneſſe of it, *and deſperatly wicked*, it is as wicked as it is deceitfull, as filthy within, as finely painted without. It is not for nothing that it hath this large cloak of ſin, but it has within proportionable wickedneſſe to cover with it. There is a Fountaine, a Sea, an Ocean of wickedneſs, and of the worſt kind, the intenſeſt kind, deſperate wickedneſs. The ſinne that appeares abroad in the world, is but ſome drops, ſome rivolets of that that is in the heart; nay, it is hardly of the ſame kind. The evill that appeares in the World, it is modeſt, rationall, lovely in compariſon of that which is in the heart; that, there is a more mad, a more deſperate kind of wickedneſſe; that Uncleanneſs, that Pride,

that Cruelty, that Enmity, that Rebellion againſt God, that Blaſphemy that makes ſuch a noiſe in the world; Alas, it is a poore peece of wickedneſſe to that which is in thine and my heart. If our hearts were opened and compared with ſuch outward actings of thoſe perſons we now think very abominable, Alas, they would be Saints in reſpect of us, the ſight of ſuch a depth of deſperate wickedneſſe would ſwallow up a little ſhallow breakings forth of it.

3. The vniverſall ignorance of man concerning his heart; nay, the impoſſibility of any ones knowing it. *Who can know it?* Such a queſtion according to the common rule of Interpretation, is a ſtrong negation, more forcible then if it had been barely thus expreſſed, No man can know it.

*Who can know it?* Every man thinks he knows his heart, charge him with any thing, how confidently will he go to purge himſelfe of it, as if he were abſolutely certain it were not in him. But his heart deceives him about the knowledge of it ſelf, as well as about other things, for he doth not, he cannot know it. He may take a great deal of pains to ſearch and examin it; he may have ſome experience of ſome evill in it, ſome gueſſes at more, but the knowledge of the evill of it he has not.

Man is not capable of knowing his own heart, it is too bigg for him to comprehend, too vaſte, too deep for his ſhallow brains, to receve the knowledg of. The light of Religion may ſhew him much evill in it, and make him ſenſible that there is much more, but diſtinctly to ſhew it him, all the light of Religion that I have taſted of, or heard of, cannot attain to. At ſome-

sometime I have had some astonishing sights of a depth of pride, unbelief, covetousnes, hypocrisie, &c. but distinctly to discern, or measure that depth, hath still been too hard for me, when the light was clearest and fullest. And here I am told, tis not my condition alone, but the condition of others also; yea of all men, *who can know it?*

4. The worke that God is continually about in reference to the heart of man, *I the Lord search the heart, I try the reines.* Would you know what God is continually doing in the World, why he is searching the heart, and trying the reines. No man can do it, He can, and does. He has a bucket that he can let down into this great deep, and bring up what kind of filth of it he pleases, and poure it forth in the sight of the Sun.

This is the work God hath alwaies been about. Look into the Scripture, what is it, but Gods discovery of mans heart, a record of Gods searching the heart, and trying the reines. It is mans work to hide and cover his heart, & to lay all his loathsomnes deep, and remove it as far out of the sight of himself and others, as possibly may be. It is Gods work to search out his filth, to fetch it up out of this dark depth, and set it in order before his and others eyes. And what a man may seem most free from, and think himself wholly mortifitified unto, God chuses to draw forth and discover to him and others. Drunkennes out of temperate *Noah*, Incest out of chaste *Lot*, Unbeliefe out of faithfull *Abraham*, Rigid sharpnesse out of meek *Moses*, Impatience and curses out of patient and blessing *Job*, Pride out of newly-broken and humbled *Hezekiah*.

And I have often found, that what evill I have diſ-reliſhed in others, and thought God might juſtly be meeet with them for, it was ſoon after opened, and let looſe in mine own heart.

This deſerves ſerious conſideration, for as it is the work God is alwaies about, ſo he ſeems now more eſpecially to apply himſelf to it, he hath gone very far in it, he hath ſo opened this ſink in all ſorts of men, in every man, that every man is become abominable, I had almoſt ſaid, to all but himſelf, and his own party. *I the Lord ſearch the heart, I try the reines.*

My intention at preſent is only to treat a little concerning the ſecond of theſe, the deſperate wickedneſs of of mans heart, wherein there may alſo be a further touch given about the deceitfulneſs of it too, it being a part of its wickedneſs, as well as cloak for all the reſt.

*The heart is deſperately wicked.*

This is his teſtimony of it, who tries and knows it. I might mention other Scriptures alſo which ſpeak to the ſame purpoſe, as that in *Eccleſ.* 9. 3. *The heart of the ſons of men is full of evill, and madneſſe is in their heart while they live.* He ſpeaks not concerning one mans heart, but generally concerning every mans, *the heart of the ſons of men*, and couples evill and them altogether: Nor doth he ſpeak reſtrainedly concerning ſome kind of evill, but indefinitely taking in all manner of evill; there is nothing that is called evill, but is to be found in the heart of man. Neither is there onely a ſpice or tang of ſome kind, nay of every kinde of evill, but every mans heart is full of all manner of evill. The heart is a very vaſt thing, but as vaſt as it is, it

it is full, and that of evill, has as much evill in it, as it can hold.

*And madneſs is in their heart while they live.* Madneſs is the greateſt diſtemper that can befall man, it quite unmans the man, takes away his reaſon, or rather poyſons it, that it becomes no way profitable to him, but a ſtrong engine to entangle him; and the greater and ſtronger his reaſon is, the more is he bound in the fetters of his diſtemper, and the leſs able to help himſelf. There are three known properties of madneſs, of mad men. *Miſchievouſneſs*, eſpecially to themſelves, they care not how they cut and wound themſelves. *Inſenſibleueſs*, they feel not the ſmart of blows. And *wilfulneſs*, there is no perſwading of them to any thing, leaſt of all to any thing that is good for themſelves.

This is the true picture, the reſemblance of every man; he is mad, what others appear to him to be in a ſhadow, he himſelf is in truth, a mad man, a man deſtitute of his true reaſon, that which is left, is no more profitable to him, then that is in him, whom he calls the mad man. He hath all the properties of madneſs, He is *miſchievous* to himſelf, cuts, ſlaſhes, wounds his ſoul unmercifully. He is *inſenſible*, inſenſible of the wounds he gives himſelf, inſenſible of the afflictions God lays upon him. He is *wilful*, there's no perſwading him to any thing, but what agrees with his madneſs; you cannot diſpleaſe him more then to offer him Phyſick, nor torment him more then force him to take it. And when God doth force any upon him, and cauſe it to work, how doth he roar and cry out, as if the healing of his madneſs were the loſs of his happineſs? Nor

doth this madneſs lie in ſome of his motions, but in his heart, where it keeps poſſeſſion all the days of his life. *And madneſs is in their heart while they live,* while man lives, while man hath an heart of his own, this madneſs lies in it when he dyes, and has a new heart given him, that heart is free from it. So that well known place, *Mat.* 15.19. *Out of the heart proceeds evil thoughts, murders, adulteries, fornications, theſts, falſe witneſs, blaſphemies.* What a bundle of wickedneſs is here that proceeds out of the heart, and therefore has its place and reſidence in the heart.

To illuſtrate this further, I ſhall inſtance in ſome of the more common ſort of Wickedneſſes, which lodg in the heart, and contribute ſomewhat towards the filling of it, as particularly in theſe, Pride, Covetouſneſs, Envy, Unrighteouſneſs, Enmity, Cruelty, Unbelief, Hypocriſie.

*1.* Pride: Pride is a deſperate Evil, it puts every thing out of its place, thruſts down what is excellent, lifts up what is baſe and vile, ſets all things in a combuſtion and contention. What is the reaſon there is ſo much trouble and diſorder every where, but becauſe there is ſo much pride, which is ſtill begetting, heightning and nouriſhing them. Now the heart of man abounds with this deſperate Pride. Pride chiefly acts and diſcovers it ſelf in three things, in high conceits of Self, in great deſires, and vehement endeavors to exalt and ſet up Self, and all theſe are in every man; there is no man (though perhaps moſt think otherwiſe concerning themſelves) free from ſuch conceits, from ſuch deſires, from ſuch endeavors.

1. Every man is highly conceited of himſelf, of what

what he is, of what he does, of what he deserves.

There is none so uncomely, but they are lovely in their own eyes; none so foolish, but they think themselves wise; every man admires his own parts, his own abilities, his own gifts; every Christian, so far as he is a man, his own graces; and he is not set high enough thinks himself; he is qualified for higher employments, in Church, in Common-weal, then he is put to.

Then for his Actions, how highly does he think of them also? What ever he does is well done. Seldom does a man do any thing so ill, that he does not justifie himself in, in some respect or other. Is he angry? He has just cause. Does he any wrong? He was justly provoked, it was not injury, but that which the party deserved. His good actions are exceeding good, his bad he was drawn to, incited to, tempted to, they did not flow from himself; He hath still somewhat before him, to make himself and his own actions lovely to him, and to take off that unlovelinesse which any else may fasten upon them.

Lastly, For his desires, He values them too according to the rate he sets upon himself, and upon his actions: He thinks he deserves highly of men, of Christians, for all he does for them, and among them; He is never prized by any according to his worth, his friends do not value him enough, Church, Common-weal, where ever his service is, it is not sufficiently esteemed or rewarded.

These are the thoughts that lie hid in every mans heart concerning himself, and at sometimes break forth so into his view, that he must needs shut his eyes, or acknowledg them.

2. Man has great desires to set up himself; 'tis almost, if not altogether, the sole of his desires, to please himself, to have every thing subject to himself; to be esteemed, honored and made use of himself, to have his abilities employed, commended, rewarded; this is the very heart of the man, this is that every man pants after, and would fain possess.

3. He uses great endeavors too to atttain this; He will run through all difficulties, use all diligence, venture all hazards and dangers to satisfie himself, to please himself. What cost will a man be at to set up his own will? How many contentions are dangerously begun and chargeably maintained, meerly to humour a mans own will? When Reason, Judgment, nay, sense of smart says, Let them fall; No, says Will, I will rather loose all first, and this alone many times continues them. What pains will a man take to maintain his own wisdom? He will rather lay his folly open by multitudes of vain excuses, then suffer a blemish of indiscretion to lie upon him. How eagerly does he maintain the excellency of that which he commends, the worthlesness of that which he dispraises? This is that every man strives for, to have his will the rule, his wisdom the Counsellor; if any thing be amiss, he would have had it otherwise; if anything prove amiss, it was because his advice was not followed. All a mans thoughts, reasonings, discourses, beating of his brains (were he able to see it) tend this way, either directly to advance somewhat that hath reference to Self, or secretly to undermine somewhat that stands in the way of the advancement of Self. Profit, Pleasure, Honor, either outward or inward, which draw all men after them, what

are

are they, but ſeverall waies of advancing ſelf more ſutably to its temper? This is the firſt of thoſe evils propoſed to be inſtanced in, which hath its ſeat in the heart of man, *Pride.*

II. The ſecond is *Covetouſneſſe.* As man onely would ſet up himſelf, ſo he would onely enjoy all himſelf. He would dwell alone; He would be as God is, alone, and none beſides him: He would have all to himſelf; He is never ſatisfied, while there is any thing to be had. His eye is never ſatisfied with ſeeing, nor his eare with hearing, nor his heart with enjoying. Every thing in man immeaſurably covets, oh what a depth then is there in his heart that feeds all theſe. We look upon raking and ſcraping a little ſilver and gold together, as the chief part of covetouſneſs; Alas! that is but one branch of it, and but a poore petty one neither, in reſpect of what is in, and if occaſion ſerve, can ariſe out of his heart.

III. *Envy.* This is a deſperate evill too; it did *David* much hurt, *His feet had almoſt ſlipped, Pſal.* 73. v. 1. How? *while he envied at the fooliſh, verſ.* 3. Man envies at good that falls beſides himſelf, at others being lift up, at the thriving of others, either in outwards or ſpirituals. As he would be all, and have all, ſo he envies both at God and men that are above him.

IV. *Unrighteouſneſs.* Man is unjuſt in all his actions, in all the courſes he takes to lift up himſelf, to attain the enjoyment of things himſelf. He is unrighteous towards God and men in his dealings with them, in his interpretations of his own, and their actions. He judgeth favourably of himſelf, but ſeverely of them.

There is no man almoſt that has to doe with him, acts well towards him; he acts well towards all others. Nay, for God himſelf, it is he that is too blame: He acts well towards God, But God acts not kindly towards him. He faſts, he prayes, he beleeves, he waits; but God does not bleſſe him enough, either in outwards, or ſpirituals. He is forward enough in praying, in faſting; but God is not forward enough in taking notice thereof. *Wherefore have we faſted? &c. The waies of the Lord are not equall.*

V. *Enmity.* Man hates every thing but himſelf. He hates man, he hates God. *The haters of God*, it is a Scripture phraſe, and it is that which is the temper of man, it might be uſed for one of the moſt proper deſcriptions of him. Would you know what man is? why, this he is, one that hates God, and all thoughts of reconciliation and union with him.

And ſo he hates man too, *hatefull, and hating one another*, even perſons tyed together by the greateſt bonds of wickedneſſe (where likeneſs might breed love) yet hate one another.

Ah! doe not ſhift this from your ſelves to others, but know, when yee heare of any wickedneſs in the heart of any man, it is but the heart of every man drawn out. There is hatred to God, and hatred to man in us all. See it drawn out of any heart, and yee may be ſure it is in every heart: and the reaſon, why men cannot beleeve it is in them, is becauſe there was never occaſion to draw it out forcibly and undeniably from them.

*Obj.* But this is evidently otherwiſe, will ſome be ready to reply. Doth not man naturally love his kindred

kindred and friends, it is onely his enemies that he hates.

*Anſw.* The anſwer is as ready. Man onely loves himſelf: and ſo much as is of Self in any thing, ſo much he loves. The reference that is to Self in any thing, he loves: Therefore he loves his kindred, becauſe they are a part of Self, they are but Self a little multiplied, and removed. And thus he loves God, let him look upon him as a preſerver of himſelf, as a Saviour of himſelf, as one that is good and kind to him: but this is not the love of God, but ſelf-love. In this ſence a man may be ſaid to love moſt things, for moſt things have ſome reference to him, and that reference he loves; but this is not the true love of any thing, but the love of Self in that thing. This is not a pure, but an adulterous love, and the flowings forth of it in every kinde, and in every ſtep, are unchaſte.

VI. *Cruelty.* Man is very cruell indeed, nothing but cruelty. Mercy is Gods; and when man ſeems to ſhew mercy, it is Gods acting in him, though he know it not, it is the bowels of God, ſtreaming forth from God through him as the pipe: But man himſelf is cruell, Cruell to the creatures, a very Tyrant over them. Cruell to men, *Homo homini lupus*, hence he is reſembled to, and called in Scripture by the name of ſuch creatures as are moſt ravenous, as a *Lion*, *Beare*, *Leopard*, *Woolf*, *&c.* Cruell to God, he would kill all the diſcoveries of God in himſelf, in others, in heaven, in earth, and put out his very being too, if he could. This is much ſhut up within man, by him who bounds all things, and moſt of all the heart of man, but let him but once let it looſe, and

anger and fear enough in man excite and draw it out, then it will ſoon appear ſomewhat like it ſelf.

*VII. Unbelief*, diſtruſt of God. Man, there's no faith towards God in him; He cannot, he will not truſt God, but himſelf, and creatures like himſelf he will truſt, nay cannot forbear truſting, how often ſoever he be deceived and wounded thereby. The Jews, Gods own people, could never be drawn to truſt God, but the helps and means themſelves ſought out, though they proved continually broken reeds to them. All the experiences they had of God, all the miracles he did for them, all the miſeries they felt by declining him in their diſtreſſes, and running to other ſhifts, could never bring them to truſt God, but ſtill every freſh occaſion draws forth unbelief in them, and murmuring from them.

Perhaps ſome beleevers may be apt to complaine, that here wants diſtinction all along, and may have ſuch diſtinctions in their minds, whereby they can throw off all this from themſelves, and lay it at the doores of unregenerate and unbeleeving mens hearts.

To ſuch I ſhall ſay onely this, Oh ſirs, take heed, leſt when your heart come to be ripped up, and the depths therein laid open, they prove ſo vaſte, as to confound and ſwallow up that diſtinction, which now appeares ſo great and clear in your eyes.

*VIII.* The laſt evill that I now ſhall mention, is *Hypocriſie*. The heart is very deceitfull, cozens men, cozens it ſelf, aſſaies to cozen God. *Be not deceived, God is not mocked.* There is that in the heart of man, that will attempt to mock and deceive God.

Though all theſe forementioned evills are in man, yet there is no perſwading him, any one of them is in him, at

at leaſt in any ſuch degree, as is ſpoken of, ſo deeply doth his heart deceive him.

For *Pride.* He is not ſo lift up in his ſpirit as was expreſſed. He has not any high conceits of himſelf, or of his own parts, or abilities, or graces; he ſees others go beyond him: And he has no ſuch deſires in him to be exalted; nay, he would not be to high, nor does he uſe endeavours that way, he takes no pains at all to lift up himſelf, or to have himſelf exalted.

For *Covetouſneſs:* It is far from him too, he does not rake and ſcrape as he ſees many others do, but he is very well contented with what he has. Is it not a ſtrange thing, yet very common? The moſt wrerchedly covetous perſons can ſee and cry out againſt Covetouſneſs in others, but they themſelves ſeem to themſelves free of it, and all that they do in this kind is no more then they ought, or at leaſt are warranted to do.

For *Envy*; He envies no man, perhaps he will confeſs he wiſhes it were ſomewhat better with himſelf, but yet he is not offended or grieved at the proſperity of any other.

So for *Unrighteouſneſs*; He is far from that, he will rather wrong himſelf, then any one elſe.

And for *Enmity*; He bears ill will to none, forgives all the world with all his heart.

As touching *Cruelty*; God forbid he ſhould be ſo wicked as to be cruel to any. *Is thy ſervant a dog?* ſaid *Hazael*, when the Prophet told him weeping, what cruelty he would exerciſe in ripping up women with child, &c. He could not harbor a thought of any ſuch barbariſm lying within him.

*Unbelief* likewiſe, which uſes to diſcover it ſelf, both

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in a mans ſpirit, withdrawing from a naked depending on God, and in running to other things for ſupport and relief, is exceedingly hid in the heart from the man, ſo that he cannot ſee or acknowledg it, unleſs in the lump, (which the heart in a ſecret craft may do, to hide the branches of it the more ſecurely.)

There is a notable example concerning the deceit of the heart about the unbelief of it, in the coherence of this Verſe with the former. The Prophet had pronounced a curſe from the Lord upon the unbeleeving heart, Verſe 5. *Thus ſaith the Lord, Curſed is the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord.* And had alſo proclaimed the beleever bleſſed, *Verſ.* 7. 8. *Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is, for he ſhall be as a tree planted by the waters, &c.* What now would this people ſay to him, who were always running to other means, and departing from the Lord, but yet could never be convinced thereof? Why ſurely they would preſently be bleſſing themſelves; they would look upon the Gentiles, (who did not know God, nor truſt God) as the perſons to whom this curſe did belong, but as for themſelves, they were heirs of this bleſſing: Their hearts could witneſs within them, that their truſt was not in men; indeed they did addreſs themſelves to men ſometimes for help as means under God, ſo they might make uſe of the Egyptians or Aſſyrians in ſuch a ſenſe, but they did not truſt them, their only truſt was in God. Ah, ſays the Prophet, *the heart is deceitful above all things*: Little do you know how your hearts cozen you; you ſtill think, you only uſe means under God, and your truſt is alone in him, whereas in truth your heart departs

parts from him, you dare not, you cannot truſt him in any diſtreſs, looking it in the face, and not ſhrinking back; but your heart is raiſed or dejected, according as the means and helps it hath recourſe to, appear unto it.

So exceeding deep is the hypocriſie of the heart, that man can never beleeve what is in him, until he ſee it break forth from him, and long may it break forth from him before he can be drawn to ſee it; very palpable muſt that evil be, which mans heart cannot at leaſt in ſome meaſure ſhift off from it ſelf.

Thus thou haſt had a little glimmering of the groſſer part of thy ſelf, which Self is the ſtrange woman that flattereth thee with her lips, alluring thee from the chaſte and pure embraces of thy firſt love into her unclean bed: But ſhould I track her in her more refined footſteps and motions, in her ſeveral dreſſes, attires, ornaments, paintings, & ſhew thee her covered here with a ſweet meek diſpoſition, with modeſty, w^th^ learning, with a natural nobleneſs of ſpirit, with all the excellencies of nature, covered there with all the excellencies of Religion, crept into every form of holineſs that is viſible in the world, into all duties, into all graces, into all ſpiritual motions, into faſting, prayer, beleeving, waiting, love, joy, peace, ſorrow for ſin, humility, patience, &c. what wouldſt thou ſay? What wouldſt thou think? How wouldſt thou ſtand amazed.

And yet is ſhe not now thus laid open to the ſight of every obſerving eye, and eſpied under all theſe by them that watch her?

She was clothed with Civility, with Morality, with Generoſity, adorned with the choiceſt flowers of nature,

ture, learning, art, in the Kings party, ſo finely guilded and painted with nobleneſs and bravery, that her worth ſeemed to be real and truly excellent: But how baſe did Self break forth, and appear under all theſe, and put off theſe at pleaſure? What baſe unworthy actings, unbeſeeming men of honor or ingenuity, did Self put thoſe noble ſpirits upon?

She was clothed with Religion, the Reformation thereof, and regaining of juſt Rights and Liberties, and ſetting up a perfect Adminiſtration of Righteouſneſs in the Parliaments party; a brave attire, very lovely apparel: but did not Self too apparently lie underneath it? Did not this appear to be the dreſs of Self, which ſhe made uſe of, and threw off at pleaſure?

She was clothed with ſeveral of the higheſt and moſt beautiful forms of Religion in the Army, with a flaming zeal of ſetting open the fountain, and all the channels of Righteouſneſs, poſſeſſing every man with a preſent enjoyment of thoſe Rights and Liberties which others had under pretence of preſerving, defrauded them of. Sure here is integrity, here is the naked Glory of God, and good of the Nation ſpringing up: Who would think to find Self lie lurking cloſe here too?

Nay, it is commonly reported, that this Harlot is crept into Churches, Ordinances, Religious Exerciſes; into Faſtings, Prayers, Preachings, Morning Exerciſes, where Self-advancement, Self-intereſts, Self-ends, Self-deſigns ſmell ſo ſtrong, that they are offenſive to all, but ſuch as are engaged in them.

Bluſh oh Heavens, and be aſtoniſhed oh Earth, how are ye both ſtripped! There's no vertue nor ſtrength left in either of you. Natural Excellencies have now

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no power to keep Self under in the earth among men, but there she gets up, and will be Mistress. Neither have spiritual excellencies any power to keep her under among Christians, but there she lifts her self up as a Queen also. What Christ saith is to little purpose, what Self saith is become now the Law to Christians. If she sow the seeds of enmity and division among them, it must grow, and the seed of Love which Christ sows must be nipped. Though Christ say, *This is my Commandment, that ye love one another, as I have loved you*; Yet if Self say, This is my Commandment, that ye hate one another, that ye stir up hatred against one another; that though other men would agree and be at peace, yet ye lay about you, and keep up War and bloodshed for your own ends and interests; while Self is Mistress it must be so, her Law must stand.

But I find my spirit growing weary of this subject, (there is another part that I would fain be viewing of, and digging into, and I am apt to groan out; oh that this were shut, and that opened, or rather that this were burnt and consumed, and that sourbished and brightened,) I shall therefore only propose some few Considerations by way of Consequence from the Premises, and so conclude.

*The heart is desperately wicked.* Then

1. See what all is, and must needs be, that flows from the man; from such a bitter fountain what can proceed, but it must be bitter? If the root be so bad, all the branches and fruit must needs be nought. All the thoughts, words and actions of man, what are they? surely as they come from his heart, so they cannot but be like his heart, polluted, unclean, filthy, noisom, of-

ſenſive to every pure eye, to every pure taſte, to every pure noſtril. He that hath a pure eye, a pure pallate, a pure noſtril, cannot endure the ſight, the reliſh, the ſcent of any thing of man.

And this is the Judgment that God, who knows what they are, paſſes concerning them, concerning all that flows from man, all his thoughts, all his words, all his actions. He paſſes this judgment upon his thoughts, *Gen.6.5. And God ſaw that the wickedneſs of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.* What ever man thinks of, his thought is evil: If he think concerning God or man, or himſelf; if he think to pleaſe himſelf, if he think to croſs himſelf, to deny himſelf, to worſhip God, to pleaſe God, to ſubject himſelf to the will of God, yet if this flows from the man, it muſt needs be evil, the root being ſo corrupt. The purity of the object, and the ſeeming integrity of the action, cannot take off the impurity which goes from the heart into every motion and thought of it. There are ſome kind of thoughts, malicious thoughts, cruel thoughts, paſſionate thoughts, covetous thoughts, unclean thoughts, ſuch as theſe man will eaſily yield to be evil; but that his holy thoughts, his religious thoughts, his Meditations on God, his goodneſs, his providence, his thoughts of Reformation, of ſuppreſſing evil in others, and ſearching and purging it out of his own heart alſo, that theſe ſhould be evil, what man does or can ſuſpect? yet this ſentence God paſſes on all his thoughts: Nay, though he do not go ſo far as a thought, if he do but imagine in any kind, the very forming of a thought in him, the very firſt motion of a deſire before it, and the

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object can meet, this is evil; the least, the weakest motion of the heart has strength enough of evil in it: And this is not only in some imagination, when his heart is framing some notorious wicked thing, but in every imagination, what ever thought his heart is framing; the heart is evil, and the thought is evil, and the passage between the heart & thought is evil. And it is *only evil*; it is not mixed with evil, but it is all evil, nothing but evil; it has not only a tincture of evil going along with it, a savour of corruption sticking to it, but it is all corrupt. Nor is it only thus sometimes, or now and then, but *continually*; all the time of man, in all the several shapes and changes he appears in of civility, morality, Religion, shifting out of one into another, still it is thus with him, still of this nature are his thoughts, his imaginations; *day and night, winter and summer, seed time and harvest.* His imaginations are not only evil in the *night*, in the dark time of his ignorance, but in the *day*, in his brightest time, in the time of his clearest light and knowledg; they are not only evil in the *winter*, in time of adversity, while he is under sharp storms of afflictions, under distempers and oppressions of the outward or inward man, but in the *Summer* too, in the time of his prosperity, when he thrives either outwardly, or in his spirit; they are not only evil in his sad *seed time*, where he meets with much trouble, temptation and interruption, but in his *harvest*, when he brings in his crop of peace, joy, rest, comfort. *Continually, continually*, in every state, in every condition, in every change evil, and only evil is every imagination of the thoughts of his heart.

His words are evil too, they come from the same

root. *Out of the abundance of the heart the mouth speaks*; they are unclean, for they defile the man, *that which comes out of the man defiles the man.*

So also are his actions, all his actions, his very best, his praying, his hearing, his repenting, his beleeving, &c. they are unclean. *Prov.* 25.27. *The sacrifice of the wicked is abomination; how much more when he bringing it with a wicked mind.* The *wicked* here is the person in whom this evil heart is, we look upon him as wicked, whose life is evil in our eyes, but God looks upon him as wicked, whose heart is evil in his eyes. The *sacrifice* of this wicked person is his worshipping God, his serving God in the way of his own appointment; his praying, hearing, meditating, &c. now this is *abomination*, that which God loaths, his very soul abhors; that which he himself would loath, if he had but eyes to see into it. *How much more when he bringeth it with a wicked mind?* It may be made more loathsom by corrupt ends and desires, gathering into his mind in the performance of it, but however it is loathsom. When he does it with never so pure an intention to honor God, when he fasts and prays meerly to abase his spirit, and lay it low before God, yet then it is loathsom, though much more loathsom, when he does it with a wicked mind, when he fasts and prays intentionally to *smite with the fist of wickedness*, to set up his own ends and designs, and beat down other parties and interests that stand in the way of it.

2. Take notice what a just ground there is, why God should deal sharply with us, why he should chide and fight with any of us, why he should so contend with the man in us. Oh there is a desperate root of wick-

wickedneſs in us all; Can you blame him to be at enmity with it? Is it fit the holy and pure God ſhould let ſuch a fountain of unholineſs of impurity ſtand in his ſight, and not fight with it, ſink it, and ſubdue it unto himſelf?

3. Conſider what an unfitting thing it is for us to be judging one another, who are all ſo deeply guilty in that very thing wherein we judg, or can judg any other. *Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt; for wherein thou judgeſt another, thou condemneſt thy ſelf, for thou that judgeſt doſt the ſame things*, Rom. 2. 1. There is the root in thee of the ſame wicked action thou judgeſt another for, there wants only ſomewhat to exhauſt the corrupt juyce therof into thy ſight; but in the ſight of God, who judges by the heart, thou art as a deep in that wickedneſs as he, and thou by judging his wicked action, condemneſt thine own wicked heart which is full of it; Nay, thou haſt done it in the eye of God, who reckons that done which the heart would do, and perhaps thou haſt brought it forth into act too in an higher kind, then he whom thou judgeſt hath done, though thou ſeeſt it not, and ſo canſt not be ſenſible of it.

What canſt thou acquit thy ſelf of, that thou judgeſt another for? Wilt thou judg another for Adultery? Thou haſt it in thine heart, and haſt acted a worſe adultery, haſt forſaken the bed of thy unblemiſhed husband indeed. Wilt thou judg another for murder? (I ſpeak not concerning judicial proceedings in Courts of Juſtice, where Magiſtrates as they are entruſted with a work beyond man, ſo they are enſtated in a degree above man, *I have ſaid, ye are gods*; yet therein they fall

ſhort too, becauſe they are but men at bottom, and ſo at beſt can judg but according to the ſight of the eye, and hearing of the ear, which is oppoſed to righteous judgment, *Iſai.* 11.3,4.) I ſay, Wilt thou judg another for murder? Thou haſt that cruelty in thee that would commit it, yea, and haſt killed the Lord of life. Wilt thou condemn Antichriſt? Thou haſt the man of ſin in thee, whereof that which thou calleſt Antichriſt is, as it were, but a figure. Wilt thou judg another for fleſhly principles, and fleſhly actings? Alas! How many fleſhly principles prevail in thee? How many fleſhly actings iſſue out from thee, perhaps in an higher kind and degree of ſpiritual wickedneſs, then the party whom thou judgeſt is capable of.

God has ſtill given ſeveral outward Repreſentations in the ſeveral ages of the world, of the wickedneſs of mans inward parts, to point him thereby as with the finger, to the ſight, knowledg and deteſtation of himſelf; but this hath ſtill been the ſubtle courſe of the deceitful heart of man, to cry out aloud againſt evil in thoſe outward dreſſes, and the mean while to nouriſh the ſubſtance of it within. And ſtill as perſons grow in light and knowledg, and ſo come to diſcern the more ſecret and ſpiritual dreſſes of it, they are ready to give themſelves ſcope to condemn it in ſuch or ſuch a dreſs, (wherein now they full well know it,) not ſeeing what more ſpiritual ſhape the ſame thing has put on in them, under which it hides it ſelf, and acts more powerfully, then it did in thoſe lower ſhapes and dreſſes whereby it deluded them before.

If we did but know our ſelves, we ſhould not dare to be judging one another; but it is this ſame looking on evil

evil as at a distance from us, as anothers, not our own that makes us so severe towards others.

4. It shews the reason of all that *wickedness*, that *enmity*, *pride*, *cruelty*, &c. that now breaks forth in the world, and abounds every where; What is the matter? How comes this to pass? Why God is ripping up the heart of man, opening the heart of man, and so that which is in it gushes out and appears. God is stirring the sink, and that makes it send forth that noisom savour that offends every nostril.

5. It may be unto us a ground to qualifie our spirits, and make them willing to enter into Gods *Furnace*, and quietly to endure the force of that *fire* which he in wisdom sees needful to purge out this wickedness, and purifie the heart by.

What sober spirit that has the real sence of such pollution in him, would not loath himself, desire to be delivered from himself, and be willing to have the fire kindled, and so burn upon him, (though it did scorch and pain him unsufferably,) as to consume and devour this filth.

Never will he wonder at the sharpness of God, who is sencible of the desperate evil of his own heart: Never can he be weary of the *Refiners* fire, who is weary enough of his own corrupt heart. 'Tis because we know not our own hearts, that we think God might cure us with less launcing. When we come to know our selves, nothing will be more burdensom to us then our selves, and nothing will be more welcom then that sword which is sharp enough, and that hand which comes resolutely enough, and strikes home enough, to let out the very life of our hearts, which when once done will make us happy.

FINIS.